

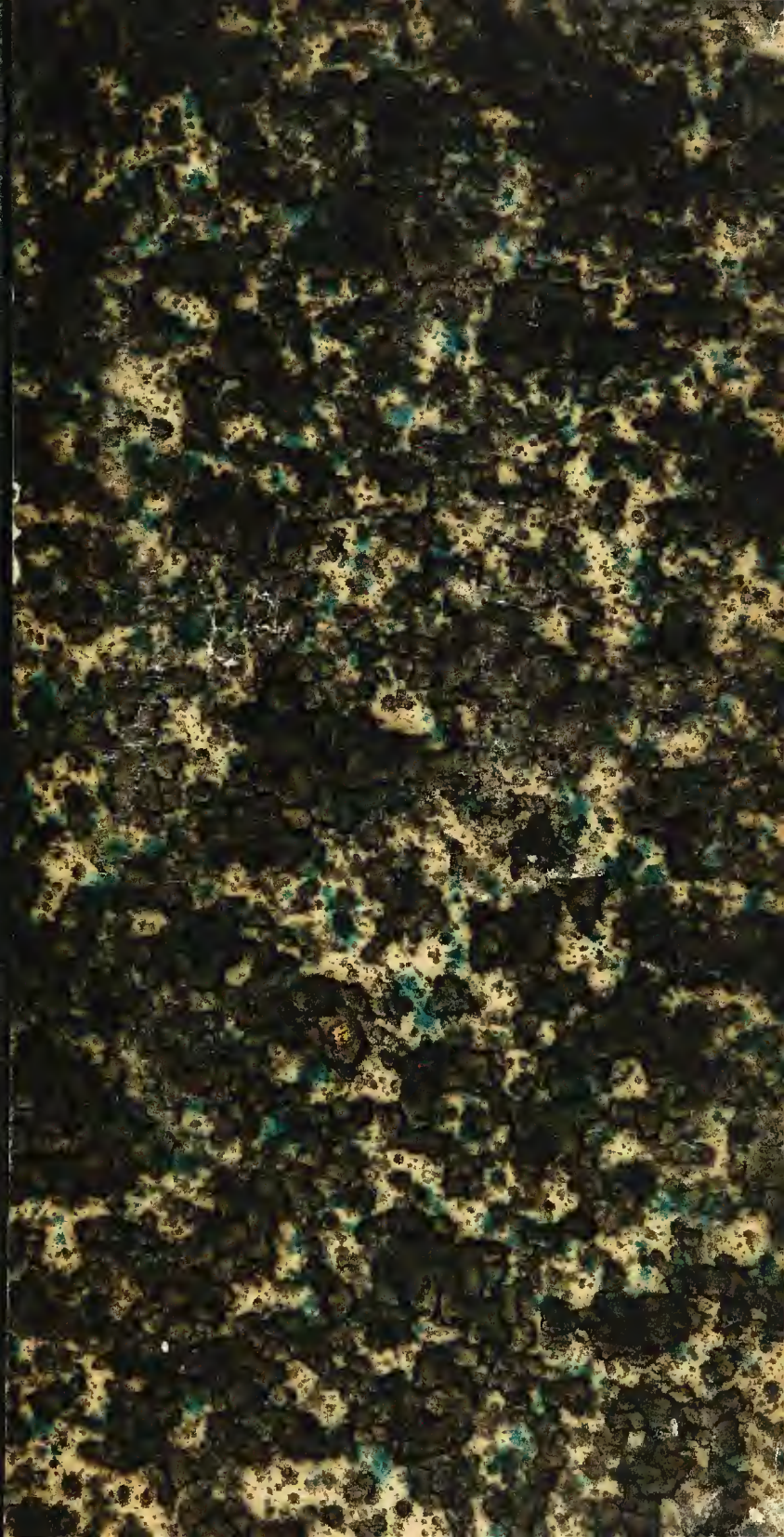
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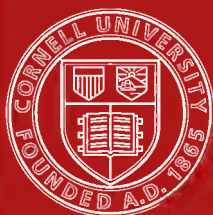
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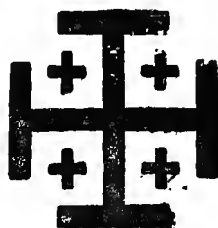
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Palestine Pilgrims' Text Society.

THE PILGRIMAGE
OF
JOANNES PHOCAS
IN THE
HOLY LAND
(IN THE YEAR 1185 A.D.).

Translated by
AUBREY STEWART, M.A.



LONDON :
1, ADAM STREET, ADELPHI.
1889.



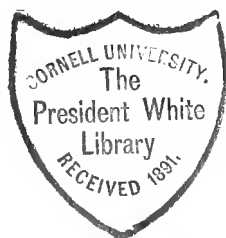
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It is proposed to take the pamphlets of Phocas, Theodoricus, and John of Würzburg together, and to edit them as a description of Jerusalem and the Holy Land in the latter part of the twelfth century. The translation of Phocas is issued in advance; the notes on the narratives of the three writers will appear with the last pamphlet issued.—C. W. W.

THE PREFACE OF LEO ALLATIUS.

WHILST, my excellent friend Nihusius, I was at Chios, diligently turning over various MSS., obtained in various places, there came into my hands the 'brief description, by Joannes Phocas, of the (holy) places in Palestine and Syria,' not very well written in very small characters upon silk. He appeared an elegant and accurate writer, considering the time at which he lived, and consequently I had intended to read him carefully, but being occupied with other business, neglected to do. so. Many years afterwards, when at Rome, I was recalling to my memory the MSS. which I had seen, and in the course of familiar conversation the subject of the 'Holy Places' had been mentioned, I again remembered Phocas, and conceived a great desire to obtain him for myself. I wrote again and again to my friends, and even to him who had given me the use of the MS. I begged and prayed and even offered rewards; but I only wasted my time. I always received a prompt answer to all my inquiries, except only about this one writer. Consequently, I at last ceased to trouble about him. However, after a year had passed, while I was interested in other matters, MSS. reached me from a friend who had just come from Chios. While I was looking over their titles, behold! Phocas appeared, dropped as it were from the skies, not written in another hand, but the very original which I had seen at Chios,

torn away from the rest of the volume to which it had been joined. I should try in vain to express the joy which I felt. I should not have gained such a prize if I had found a treasure. Consequently I girded myself to the task of translating him, and spent a good many days in polishing my version. Joannes, a Cretan by birth, had a father named Matthew, who subsequently assumed the monastic habit, and died in the Island of Patmos. Joannes himself, when he grew up, served in the army under Emmanuel Comnenus. He mentions, in chapter xxiv., an old Spaniard, 'who formerly for many years exercised himself in ascetic labours on a great rock near the Sea of Attalia, where I myself have spoken to him when I was serving under our glorious Emperor Comnenus Porphyrogenitus.' He often alludes to this same emperor in his book. He married, and had a son, but his son's name has been cut off by the binders of the book, when they were cutting the margins of the leaves level with a knife. Subsequently he became a monk, and visited the Holy Places in the year 1185. All this I have gathered from a marginal note in red letters: 'An Account written by John the priest, the most holy Phocas, who practises religion in the Island of Patmos, how he saw the holy places in the year 1185. At the beginning of the book was written 'I the son of Phocas of Crete write this, by name . . .'



A BRIEF DESCRIPTION,

BY

JOANNES PHOCAS,

OF THE CASTLES AND CITIES, FROM THE CITY OF ANTIOCH
EVEN UNTO JERUSALEM ; ALSO OF SYRIA AND
PHENICIA, AND OF THE HOLY PLACES IN PALESTINE.



I. Now wherefore should I, who have enjoyed the sight of the holy places, and have beheld the regions in which God once manifested Himself, when He brought forth His fugitive people out of Egypt by the means of Moses with signs and wonders and with a mighty hand, having struck down the nations and their rulers, Sihon, king of the Amorites, and Og, king of Basan, and all the kingdoms of Canaan, and with an outstretched arm planted therein a strange people, which He increased, as the Holy Scriptures tell us, and which places He at last hallowed by the holy incarnation of His only begotten Son, and accomplished the wondrous work of our regeneration,—why, I ask, should I alone taste of this blessing, and imitate the manner in which gluttons deal with food ? Where shall we find in such conduct that catholic and brotherly kindness by which our love for one another is manifested, and whereby alone the peculiar graces of human nature are expressed ? It is, therefore, my duty, as far as lies in my

power, to attempt to depict the country by words as though by a map, and indirectly by writing to describe to religious students those things which I have beheld directly with my eyes. To those who have seen these places I shall appear to labour in vain; for if the object of my writing be to imitate the actual spectacle, then, as all imitation is wont to fall short of the original, it is clear that I shall give them less pleasure than that which has its seat in their eyes. What, then, does my book aim at? Those persons who have never beheld with their eyes these most excellent places, but who frequently meet with mention of them, will, I imagine, be more distinctly taught by my book than by those which speak of them without defining what they are. It ought also to be more likely to afford some pleasure even to those who have beheld them, if it be pleasant to listen to accounts of what it is enjoyable to behold.

II. Now when the godly city of Antioch stood upon the banks of the river Orontes, it rejoiced in vast theatres, beauteous colonnades, massy temples, numerous inhabitants, and boundless wealth, so that it notably surpassed almost all the cities of the East. Time, however, and the hands of the barbarians have extinguished its prosperity, albeit it still can boast of its towers and its strong ramparts, and of the charming babble of its divided waters, as the river gently spreads around and encircles the city, twining about its towers with its moist embraces. In addition to this, it is admirably supplied with water by the streams which flow from the fountain of Castalia,* whose waters gush forth briskly, and are by many channels led through the whole city, and lave it with their waters, thanks to the vast works and generous heart of the founder

* One of the fountains of Daphne, *Beit el-Mā*, named from the far-famed Castalian spring at Delphi.

of the city, who brought the stream by an aqueduct from its very source through the mountains into the city. Without the walls lies the famous suburb of Daphne,* adorned with groves of all sorts of trees, and 'the wonderful' mountain which was inhabited by the wonderful Simeon.† Near these is the Mount Maurus,‡ and the crag Scopelus, wherein many holy men in olden times sought for God and found Him, and now are among those whose souls are saved,§ and dwell in the thickets of these mountains, enamoured of His beauty. The fountain of Castalia springs up between two hills, and, bending its course along the foot of the hill which is nearest to the sea, swiftly discharges a surprising amount of water. Here we behold a great portico, roofing over the spring, wherein the water which plenteously bursts forth is divided into two streams. The one of these is conveyed in lofty channels, becomes an ærial river, and pours down from above into the city on the right hand; the other overflows upon the ground on the left hand of the fountain, floods the marshes, and, after watering the whole meadow of Daphne, joins the stream of the Orontes on the left-hand side. The 'wonderful' mountain which rises between the city and the sea is a beautiful object, and is most pleasant to behold; for it borders upon the city and upon Roso, and upon one side joins the crag Scopelus, and on the other the hill called Caucasus.|| The river Orontes runs in

* *Beit el-Mā*, about five miles from Antioch.

† This is not the great Simon Stylites, but a man of the same name who was born at Antioch, and lived for 45 years on a pillar erected on a hill called 'the wonderful' (τὸ θαυμαστὸν), now *Mār Sim'ān* between the mouth of the Orontes and Antioch.

‡ Apparently for Mount Taurus, really Mount Amanus.

§ *Kai nūn τῶν σωζομένων εἰσι.*

|| Evidently a corruption of Mons Casius, *Jebel Okr'a*. Scopelus is the promontory Rhosicus Scopulus, *Rās el-Khanzīr*; and Roso the town or district of Rhosus, *Arsus*.

countless meandering curves round the base of this mountain, and then discharges its waters into the sea. It was on the summit of this mountain that that great man lived a life of contemplation, and, having lifted up his heart, lifted up his body also, and strove to rise into the air together with his body, and to hang half-way between God and man. How this strange life was arranged for this holy man I will explain to you. Having by the hands of masons hollowed out the summit of this wondrous mountain, he formed a monastery out of the solid living rock, in the midst whereof he hewed out a natural pillar, upon which he took his stand, setting his feet upon a rock, as the Scripture hath it, and built a beautiful church looking towards the East, dedicated to God, in which he was wont to call together his disciples: so he remaining out of doors, and they standing all night long within the church, did service to God in the way that became saints.

III. Next to this and to Antioch comes Laodicea,* a great and populous city, albeit time hath dimmed its splendour also, and after it Gabala† or Zebel. Next to Gabala comes a castle which is named Antarada,‡ or Tortosa. And in this manner various forts lie along the coast as far as Tripolis, while along the interior of the country there stretches a great mountain-range, inhabited by the people called Chasysii,§ a Saracen nation, which neither professes Christianity nor the doctrines of Machumet, but worships God according to a heresy of its own. They call the chief man among them the ambassador of God, and those who are sent by his commands to the governors of great provinces slay them

* *Latakiah.*

† *Jebeleh.*

‡ *Antaradus, Tartus.*

§ The Assassins, or sect of the Ismailians, whose chief, under the name of the 'Old Man of the Mountains,' acquired such an evil reputation amongst the Crusaders.

with swords, leaping upon them unawares, and perish as soon as they have accomplished their daring deeds, fighting few against a multitude after the perpetration of their crime. This they regard as martyrdom and the putting on of immortality.

IV. After this mountain-range comes the Mount Libanus, which is very beautiful and renowned in the Scriptures, a very great mountain clad in a robe of snow, hanging from it even as ringlets, overgrown with pine, cedar, and cypress-trees, and adorned with numerous other fruit-bearing trees of various kinds. The side thereof next the sea is inhabited by Christians, while the Saracens dwell on the side that looks towards Damascus and Arabia.* From its ravines and hollows many rivers gush forth into the sea, beauteous and excessively cold at the time when the snow is melting, and chills the streams which feed them. At the foot of this mountain is Tripolis, which was built by its founder upon a peninsula; for a small spur, branching out from Libanus, runs out into the sea in the shape of a tongue, rising high at its eastern end. Upon the summit of this rising ground the builder of the city laid its foundations. The city is of the very smallest with regard to the extent of ground that it covers, but is worthy of admiration for the height of its walls and the beauty of its buildings.

V. Next comes Zebelet†; and then comes Berytus,‡ a large and populous city, set round about with spacious meadows, and adorned with a fair harbour. The harbour is not a natural one, but has been wrought by art, and is embosomed in the city in the form of a half-moon, and at the two extremities of the half-moon are placed, as horns,

* Compare 'Abbot Daniel,' lxxxv.

† *Jebeil*. Daniel has Zebel.

‡ *Beirût*.

two great towers, from one of which a chain is drawn across to the other, and shuts in the ships within the harbour. This place is on the border between Syria and Phœnicia.

VI. Next comes Sidon and the famous twin harbour therein, whose situation has been admirably described by the historian of Leucippe* ; for if you visit the place, with its harbour and outer harbour, you will find the reality exactly agreeing with the description given in his writings. Outside the city, at a distance of about three bow-shots, stands a church, surrounded by a colonnade of great length, upon the upper part of the apse whereof is placed a four-sided stone, whereon, according to the report of the vulgar, Christ the Saviour of the world used to stand and teach the multitude.

VII. After Sidon stands the fortress of Saraphtha,† built upon the very beach of the sea, and in the midst of the city a church dedicated to the prophet Elias is built upon the site of the house of the widow who showed him hospitality.

VIII. After this comes the city of Tyre, which surpasses in beauty almost all the cities of Phœnicia : it is built, like Tripolis, upon a similar peninsula, but is of very much greater extent, and possesses much more majestic and beautiful buildings than the latter. Its outer harbour is comparable to the harbour of Berytus, though the one much surpasses the other in size and beauty, and excels it in the height of its towers. Outside of the city, at a distance of about two bowshots, is a very great stone, upon which, according to tradition, Christ sat when He sent

* The reference is to Achilles Tatius, who wrote the 'Loves of Clitophon and Leucippe,' a kind of novel, in the first chapter of the first book of which there is a description of the city and harbour of Sidon.

† Sarepta, *Surafend*.

the holy Apostles Peter and John into the city to buy bread : they went away, brought it, and set out together with the Saviour to the neighbouring fountain, distant about one mile, where the Saviour sat down, and after having eaten with the Apostles, and drunk of the water, He blessed the fountain; and in truth the fountain remains an inexpressible wonder even to this day, for, springing up in the midst of the meadows there, it surprises and delights wayfarers. It is also said to be bottomless. Its construction and shape are as follows. Those who first made it a labour of love to build up this fountain encircled it with an octagonal tower, which they carried up to no small height, and having built the angles of it like spouts, and hollowed out channels on the top of lofty arches, they have forced the pent-up water to pour itself forth upon the corresponding meadows below each spout, as though out of a pipe; the water, plashing down loudly, waters all the meadows round about the fountain with plenteous streams. He who stands upon the top of this tower, as it were upon a watch-tower, can behold the moving masses of foliage below, and the whole coronal of meadows constantly irrigated even at high noon.

IX. Beyond this is situated Ptolemaïs, or Acce,* which is a large city, and so populous as to surpass all the rest. It receives all the merchant ships, and thither all pilgrims for Christ's sake by sea and by land betake themselves. Here, the air being corrupted by the enormous influx of strangers, various diseases arise, and lead to frequent deaths among them, the consequence of which is evil smells and corruption of the air, and the misfortune of this city is beyond remedy. On the right of it is Carmel and the sea-shore of the whole country of Palestine. The regions on the left of it contain Galilee and Samaria.

* *St. Jean d'Acre.*

X. Now the first place after Ptolemaïs is Semphori,* a city of Galilee, almost entirely uninhabited, and displaying not even a remnant of its former prosperity. After this is Cana,† a very small fortified place, as it appears at this day. Here the Saviour turned the water into wine. And now comes the city of Nazareth, built at the bottom of the ravines leading down from various hills, in the midst of which it stands, wherein the great mystery was announced by the Archangel Gabriel to the Virgin Mother of God, through the great and rich mercy of Him who for our salvation was made flesh, Christ our God. At the entering in of the first gate of this large village you will find a church of the Archangel Gabriel; and there is to be seen a little grotto on the left side of the altar in this church, in which a fountain wells up, pouring forth a transparent stream, wherein the immaculate Mother of God, when she was given by the priests to the just Joseph, and was kept in his house, used to come daily and draw water: but in the sixth‡ month of the Forerunner, when she was about to draw water as usual, she received the first embrace from Gabriel, and, being disturbed in mind, went back trembling to the house of Joseph, where she heard the angel say, ‘Hail, Mary, full of grace!’ and answered, ‘Behold the handmaid of the Lord; be it unto me according to thy word,’ and thereupon received the Word of God into her immaculate womb. After this, the house of Joseph was altered into a beautiful church, upon the left side whereof is a cave, not opening into the bowels of the earth, but upon the surface. Its mouth is adorned with white marble. Above it the painter’s hand has drawn a winged angel descending,

* Sepphoris, *Seffürieh*.

† Apparently *Kefr Kenna*.

‡ That is, from the conception of John the Baptist.

who greets with good tidings the Virgin Mother, whom he finds gravely working at a grave piece of needlework, and he is depicted as though he were conversing with her. But the Virgin, terrified at the unexpected vision, and hurriedly turning herself round, has all but dropped the purple from her hands. Trembling and leaving her chamber through fear, she meets a woman who was her relative and friend, and embraces her with friendly salutations. Entering, then, within the mouth of the cave, you descend a few steps, and then you behold the ancient house of Joseph, wherein, as I said before, the archangel announced the good tidings to the Virgin when she came home from the well. At the spot upon which the Annunciation took place there is a cross carved out of black stone upon white marble, and above it an altar; on the right-hand of the altar is seen a little chamber, in which the Ever-Virgin Mother of God used to dwell. On the left-hand side of the place of the Annunciation may be seen another small windowless chamber, wherein Christ our Lord is said by sacred tradition to have dwelt after the return from Egypt until the beheading of the Forerunner. For then, according to the sacred tradition, Jesus, hearing that John had been betrayed, left Nazareth and dwelt in Capernaum. Beyond this is a range composed of various hills, among which is the steep place down which the Jews intended to cast our Lord, but He passed through the midst of them and went to Capernaum.

XI. Beyond this range of hills is a great plain, wherein, but near the hills, is Mount Tabor, the earthly heaven, the joy of the soul, and the delight of all who are of the true faith; for there is a divine favour which overshadows it, breathing forth spiritual grace. It is a round hill of moderate height; upon the top thereof are two monas-

teries, wherein Christians who are vowed to the same life invoke the mercy of God in hymns in various tongues. The monastery in which took place the Transfiguration of Christ for our salvation is inhabited by a number of Latin monks ; but on the left that holy place is sanctified by the holy presence of Nazarenes of our Church. Now the Blessed Transfiguration of Christ took place on the summit of the hill, where stands the Latin monastery, the holy altar whereof stands on the place where the Lord was transfigured between Elias and Moses, and between the three chosen disciples, Peter, John, and James. This place is surrounded with a brazen railing ; upon the place whereon the feet of our Lord rested there is to be seen a boss of exceeding whiteness, whereon is carved the figure of the Holy Cross, and from which an unspeakable perfume is breathed forth, and delights the senses of those who visit it. About a stone's-throw outside the monastery is a small grotto, wherein, after His glorious Transfiguration, Christ entered and ordered His disciples to tell no man of what they had seen until He should rise from the dead. Towards the northern side of the mountain is the grotto of Melchisedec, which is well worth seeing, being excavated with several mouths, wherein are chambers both beneath the earth and above the earth, and various dwellings, and cells serving as habitations for ascetics, wherein many of the greatest saints have passed their ascetic lives.* Near this grotto is a church, built upon the very place whereon Melchisedec met Abraham returning from the slaughter, and blessed him and made him his guest. Looking from this hill towards the east, you will see the marshes and the channel of Jordan, blessed among rivers. Stretching your eyes still farther, you will see the

* See the curious account of the cave or grotto in 'Abbot Daniel (lxxxviii.), who visited it in 1106-7 A.D.

parts of Lebanon which look towards the east, and two great hills, between which Damascus is built. Moving your eye aside a little to the left of the Jordan, you will see the sea of Tiberias clearly and without any difficulty, on the opposite side of which appears a slight rising ground, whereon the Saviour blessed the waves, and fed the five thousand, and after the Resurrection ate with His disciples, after the draught of the hundred and fifty-three fishes; and on the northern side of the same hill, another range of hills encircles the plain at a distance of about twelve stadia or even more. Within its circuit lies the city of Naeim,* wherein the Lord raised the widow's son from the dead. Towards the eastern side of the same city may be seen the place (called) Endor, and between Thabor and Naeim and Endor runs the brook Kishon, whereof David says: 'Do unto them as unto the Midianites; as to Sisera, as to Jabin at the brook of Kison, which perished at Endor.'†

XII. At a distance of one day's journey from hence stands the city of Sebaste,‡ which Herod the Tetrarch restored in honour of Cæsar; wherein Herod the lesser cut off the venerable head of John the Baptist, than whom there was none greater among those born of women, in the very midst of a feast. In the midst of this city is the prison into which he was cast because of his reproofs of Herodias, and wherein he was beheaded. This prison is subterranean, and twenty steps lead down to it; in the midst of it is an altar standing upon the place where he was beheaded by the soldier.§ On the right-hand of this altar is a coffin, wherein is placed the body of the holy Zacharias, the father of the Forerunner; and on the left-hand is another coffin, wherein lies the body of the holy

* Nain, *Nein*.

† Psalm lxxxiii.

‡ *Sebustiyeh*.

§ Speculator.

Elizabeth, his mother. On each side of the prison are stored up the remains of various saints and of the disciples of the Forerunner. Above the prison stands a church, wherein have been placed two coffins, wrought of white marble, whereof the one on the right-hand contains the dust of the burned body* of the venerable Forerunner, the other the body of the prophet Elisæus; and above, in a golden vessel, the left hand of the Forerunner, itself also covered everywhere with gold. In the midst of the upper part of the city stands a hill, upon which in ancient times stood Herod's palace, where the feast took place, and where that wicked damsel danced and received the sacred head of the Baptist as the reward for her dancing. At the present day, however, the place has become a Roman monastery. The church of this monastery is covered by a vault. On the left side of the altar is a little cell, in the midst of which is a medallion of marble, lying at the bottom of a very deep excavation, wherein was made the discovery of the sacred head of the Forerunner, revered by angels, which had been buried in that place by Herodias.

XIII. Next, after a journey of about fifteen stadia, is Sichar, the chief city of the Samaritans, which afterwards was called Neapolis,† lying between two hills, upon the lower parts of each whereof its foundations encroach for a considerable distance. Of these mountains, that on the right-hand,‡ according to the Samaritans, is that whereon God talked with Abraham and demanded Isaac in sacrifice, and hereon, according to their tradition, the patriarch consummated the sacrifice, albeit they know not what they say; for that holy mountain is the rocky Golgotha, upon which the Saviour endured His passion for the salvation of the world. At the foot of this hill is the

* ἀποτεφρωθεῖς.

† *Nāblus*.

‡ Mount Gerizim.

place which Jacob gave to Joseph his son, wherein is the well of the same Jacob, where the Lord sat down when weary and talked with the woman of Samaria, as is told in the holy Gospel. It was about this same hill that the woman said to the Lord, 'Our fathers worshipped in this mountain,' and the Lord taught all men, by His conversation with her, how those who worship in spirit and truth ought to worship.

XIV. From Samaria to the Holy City is reckoned eighty-four stadia ; the road is all paved with stone, and, albeit the whole of that region is dry and waterless, yet it abounds with vineyards and trees. The Holy City is placed in the midst of ravines and hills, and the sight thereof is wondrous ; for at the same time the city appears on a height and low-lying ; being high when compared with the country of Judæa, but low as compared with the hills with which it is connected. This holy place is divided into two parts : the Holy City is built upon the lower part of the hill on the right-hand, and its circuit reaches up to the ravine ; the upper part of this is all overgrown with vines, wherein took place the stoning of the protomartyr Stephen. To the left of this, and on the other side of the ravine, is the Mount of Olives, where the Lord often loved to walk, and has hallowed the whole place by His prayer, His teaching, and finally by His wondrous Ascension to the Father. The holy Sion is in front of the Holy City, lying towards the right-hand side of it. Now the description of it is as follows : There is a castle, wherein is the Holy Sion, the mother of the Churches ; this church is of great size, with a vaulted roof. When one has entered the beautiful gates thereof, on the left side is the house of St. John the Evangelist, wherein the thrice-blessed Virgin dwelt after the Resurrection, and where she fell asleep. In that place there is a

small cell surrounded by an iron railing, and two bosses on the spot where the Blessed Virgin yielded up her soul to her Son and to God. On the right side of the church, on the right-hand side of the altar, there is an upper chamber, having a stair of sixty-one steps leading to it. This church has four arches and a dome. On the left side of the upper chamber may be seen the place where the Lord's Supper took place; in the apse* took place the descent of the Holy Spirit upon the Apostles. In the lower part of this church took place the Washing (of the Apostles' feet); and opposite it is a church on the spot where the building stood into which Christ entered to the Apostles, although the doors were closed. Here, after his stoning, the protomartyr Stephen was buried, and was removed by Gamaliel to another place. On the north side of the city stands the tower which is called the Tower of David, and it is a very great tower; but, though it be declared to be David's Tower by all men who dwell in Jerusalem, yet, as it seems to me, there is a plausible objection to this; for Josephus tells us that this tower was built of polished white marble—both it, and the church, and the other two towers which were afterwards built by Herod and named after Phaselis and Mariamne; yet this tower may be seen to have been built of common stone. Perhaps the tower which we see at the present day has been built upon the foundation of a very ancient one. Near this tower is a gate leading into the city, by which,

* 'Εν τῇ μύακι τοῦ βήματος. Μύαξ is defined by Sophocles as the upper part of the κόγχη of a church; of the latter word he says: 'κόγχη, ης, ἡ, concha. absis, apsis, or apse of an edifice. *Inscr.* 4556. The *apsis* of a church is a hollow semi-cylinder surmounted by the fourth part of a hollow sphere. Its basis constitutes the βῆμα, where the holy table stands. As the Eastern Christians regularly pray towards the east, the absis is in the middle of the east end of the church.'—Sophocles's Lexicon.

if you enter, you will proceed along a wide street, on the right-hand of which, near the Royal Palace, stands the hospice of our holy father Sabba.* Passing about an arrow-shot along the street, you will find the celebrated Church of the Holy Sepulchre, the appearance of which is as it has been described by many writers. The grotto which serves as a sepulchre for the Lord's Body is double, and in the one part of it lies the stone which was rolled away (from the mouth of the sepulchre), protected by a casing of white marble ; and in the other part, on the north side, is a hewn rock, rising about one cubit above the pavement, whereon was laid the naked corpse of the Giver of Life, which is now to be seen ornamented round about with pure gold, through the love and faith of my lord and master, Manuel Comnenus, Porphyrogenitus.† Near it is the site of Golgotha, wherein is the Place of a Skull, and the socket wrought in the stone for the Cross, and the rent of the stone that was rent at the time of the Passion of the Cross. Beneath the rent is a hollow place in the rock, in which is Adam's skull, and the stains of the blood of our Lord which were shed over it. The church built over Golgotha is formed of four arches and a dome ; and near this church is a vast subterranean church, wherein was discovered the venerable and life-giving Cross of Christ

* This is the same hospice at which the Russian Abbot Daniel lodged ; see 'Abbot Daniel,' i. and note.

† The Emperor Manuel Comnenus succeeded to his father's throne on April 8th, 1143. 'A reign of thirty-seven years is filled by a perpetual, though various, warfare against the Turks, the Christians, and the hordes of the wilderness beyond the Danube. The arms of Manuel were exercised on Mount Taurus, in the plains of Hungary, on the coast of Italy and Egypt, and on the seas of Sicily and Greece ; the influence of his negotiations extended from Jerusalem to Rome and Russia ; and the Byzantine monarchy, for a while, became an object of respect and terror to the powers of Asia and Europe.'—Gibbon, 'Decline and Fall of the Roman Empire,' ch. 48.

our Lord. Towards the eastern side of the city is a church, which is the Holy of Holies. This church is most exceedingly beautiful, having a vaulted roof, and standing upon the ancient foundation of the renowned Temple of Solomon, decorated both within and without with variegated marbles and mosaics. On the left side of this church are two vaulted chambers, in one of which is depicted the Presentation of our Lord Christ, because in that place the just man Simeon received our Lord Christ into his arms, and in the other the wondrous ladder which Jacob saw reaching up to heaven, with the angels of God ascending and descending it; and beneath the picture of this ladder is to be seen the stone upon which Jacob laid his head. On the right-hand may be found an opening leading down to a grotto beneath the church, wherein is buried the prophet Zacharias, whom the Jews slew, according to the Gospel, between the Temple and the altar. Without the church is a large paved court, being, I imagine, the ancient floor of the Temple. Near the gate which leads to the holy Gethsemane is the Church of St. Joachim and St. Anna, wherein the birth of the immaculate Virgin took place, and near to this the waters of the 'pool which is near the Sheep-gate'* spring forth.

XV. Beyond this, outside of the city, towards the eastern part thereof, in the midst of the great ravine-like chasm which divides the Mount of Olives from the Holy City, lies the place called Gethsemane, wherein is the tomb of our most blessed Lady the Virgin, and the garden wherein our Saviour often rested with His disciples. Here also are three churches; that furthest to the left, lying in a hollow place beneath the earth, contains the

* That is, Bethesda; the pool alluded to is apparently the *Piscina Probatica*, close to the Church of St. Anne, which has recently been discovered.

blessed tomb of the Virgin. Now this church is very long, and entirely covered by a semicircular vault.* In the midst of the church stands the tomb, which is like a pulpit,† wrought of stone in the shape of a building composed of four arches. On the eastern side of it there is, as it were, a bed‡ wrought out of the same stone, and decorated with white marble, whereon the immaculate body of the Blessed Virgin was laid by the Apostles after it had been brought from Sion. Above this there is another church, which is a grotto, wherein the Lord's Prayer was spoken, and the Apostles grew heavy with sleep and slept. At the foot of the Mount of Olives, about a stone's-throw distant, stands the third church, at the place where the Gospel tells us that our Lord, after reproaching His disciples because of their indolence, betook Himself again to prayer, when sweat ran from Him like drops of blood. In this garden the Betrayal took place, and Judas deceitfully kissed his Master, and the rabble of the Jews held Him fast. On the opposite side of the garden, on the upper part of it, over against Sion, is a church, and under it a grotto, into which Peter entered after the Denial, and wept bitterly. Here is a picture of the Apostle in his grief. Above Gethsemane and the Church of the Lord's Prayer the Mount of Olives is to be seen, divided, as I said before, from the Holy City by the Valley of Jehosaphat and the Valley of Weeping; the place is, therefore, a hill, which is a little higher than the city; wherefore it does not appear very large when viewed from the direction of the city, but if you look at it from the direction of Jordan and Bethany, it looks very lofty indeed, for it rises by a gentle ascent

* Ὁ δὲ τοιοῦτος ναὸς ἐστὶν ὁ πᾶς θολωτός, ἐπιμήκης, κυλιανδρωτός.

† Ἀμβών.

‡ Capsula, σκιμπόδιον.

from the desert. On the top of the Mount is the place where our Saviour often conversed with His disciples after His Resurrection, and where afterwards He wrought that most sublime miracle, His Ascension. Near this, in a grotto below, may be seen the place wherein St. Pelagia performed her ascetic labours, and wherein her blessed body now rests in a stone coffin. Near this is another church, where our Lord gave His disciples the prayer 'Our Father.' On the left side of the city is a monastery of Latin monks, built, it is said, upon the foundations of an old monastery, founded by the celebrated Melane. In front of this mountain, behind the city, as you come from Samaria, is a monastery,* into which, after the blessed protomartyr Stephen was stoned and laid in the place which we have mentioned, his holy and blessed body was brought by Gamaliel. The ravine, which starts from Gethsemane, proceeds as far as the *laura*† of St. Saba and the desert of Ruba,‡ which lies around the Dead Sea and Sodom.

XVI. Immediately beyond Gethsemane, not more than an arrow-shot distant, stands the building called the 'Kettle,'§ which is built upon the rock in a square form, of the height, I think, of two spears, and tapering like a pyramid from the base to the summit, wherein an Iberian monk has shut himself up, and is working out his own salvation. Next to this is a great hill, in which are various artificial grottos, which are called after the name of the Virgin, and are inhabited by a few orthodox and by

* At Caphar Gamala. 'Abbot Daniel,' app. i.

† *Λαύρα* ας.ή. : a group, or row, of monastic cells ; not to be confounded with *κοινόβιον*, for the members of a *λαύρα* did not live in common. Soph. Dict., s. v. It is now the Convent of *Mar Saba*.

‡ *Τῆς τοῦ Ρουβὰ ἐρήμου*. See 'Abbot Daniel' xxxviii. and note.

§ Vid. Soph. Dict., s.v. *κούκουμος*. Apparently the monument known as Absalom's pillar.

a larger number of Armenian and Jacobite monks. After this, the ravine widens at the place where is the Valley of Lamentations, and beyond this is the Potter's Field, which was bought with the price of our Lord to bury strangers in. After this comes the Pool of Siloam, which by its overflowing waters the whole of that dry country. Beyond this are to be seen meadows of small extent in the flat part of the valley, with trees growing in them. The spring itself is surrounded and adorned by arches and numerous columns. Thus, as I have already said, this valley arrives at the *laura* of St. Saba, a distance of eleven miles. There the valley widens into a great dry chasm, in which are to be seen the *laura*, the church, and the tomb of the saint. In front of the *laura*, on both sides of the ravine, are grottos and small towers, inhabited by those who have despised the world and its luxuries for the Kingdom of Heaven's sake, who endure its unendurable heat, and by means of a quenchable fire quench that which is unquenchable. Upon the spot where stands the church and the tomb of the holy father Saba, who was inspired by God, the ravine divides into three parts, and becomes of great depth. The saint built towers along the edge of it, and in the midst of these great towers built the church, and all around it wrought these, the newest of ascetic cells, as is recorded in the account of his marvellous life. This church is full of interest, being very large, long, full of light, with its pavement adorned with marbles, which, though of small cost and brought from the wilderness, are nevertheless curiously worked. In front of the temple is a paved court, and in the midst thereof is the tomb of our great father Saba, rising about a palm above the ground, and adorned with a slab of the whitest marble. Close by and round about this, and also beneath the earth, may be seen the sepulchres of those

holy fathers whose light has shone in the wilderness, and among them those of the ancient poets, SS. Cosmas and John.* Here are nearly forty inspired men, eminent beyond all others, of whom six converse directly with God, their names being Stephanus, Theodorus, Paulus; the fourth comes from Megalopolis, the fifth is a Spaniard, and the sixth is Joannes Stylita, celebrated among mankind for his spiritual insight.

XVII. Returning, then, to the Holy City, not by the valley, but across the neighbouring mountain-ridge, at a distance of six miles from it, you will find the monastery of our holy father Theodosius the Cœnobiarch.† This monastery is encircled by various towers, and about an arrow-shot in front of it is the chamber in which, as we read in his 'Life,' extinguished coals were lighted in the saint's hand. In the midst of the monastery, on a rising ground, stands the church, which has a circular roof, and beneath it a grotto, in which is the tomb of the saint, and adjoining it several chambers, in which lie the relics of great saints. When you descend the steps into this grotto you will find on the side of it the mouth of another grotto, into which the disciple of Saint Basilus entered, and, at the saint's bidding, chose his own tomb, as we are told in the Lives of the Fathers, lay dead therein, and

* This is thought to mean John of Damascus. 'Le *Ménologe* que l'on croit être de l'empereur Basile, mais qui n'est pas de grande autorité, raconte que Saint Damascène, après avoir été relégué en divers endroits, et souvent mis en prison, finit sa vie par le martyre. Les autres historiens grecs ne disent rien de semblable : au contraire, Jean Phocas, qui écrivait dans le xii^e siècle, assure dans la description qu'il a faite de la Palestine, que l'on montrait encore de son temps dans le monastère de Saint Sabas, à l'entrée de l'église, le tombeau de Saint Damascène, ce qui est une preuve certain qu'il y mourut en paix.'—Ceillier, 'Histoire Générale des Auteurs Ecclesiastiques.' Paris, 1862. Vol. xii., p. 68.

† Chief of a monastery—abbot. Now *K'hurbet Deir Ibn 'Obeid*.

afterwards for forty days at the time of service was seen singing hymns together with the saint and the brethren.

XVIII. Opposite the aforesaid monastery, more towards the right-hand, in the depths of the wilderness of Jordan,* is the monastery of Saint Euthymius the Great,† which also is fortified with towers and great ramparts. In the midst of this stands a church which, like the other, has a round roof: beneath it is a grotto, and in the midst of the grotto is the tomb of Euthymius the Great, which is like the monument of the inspired Saba, being covered like it with white marble. Herein also are buried the remains of the holy fathers Pasion and Domitian.

XIX. Beyond this monastery there is an interval of twelve miles, after which you will find a great ravine, down the middle of which a torrent flows. On the opposite side of this ravine is the monastery of Choziba,‡ a thing not to be believed when described, and inspiring wonder when beheld; for the cells of the monks are the mouths of caves, and the church itself and the cemetery is excavated out of the solid rock, and is heated to such a degree by the rays of the sun that one can see pyramidal-shaped tongues of flame bursting forth from the rock. The water which is drunk by the monks is of the following description: it is like that of a stagnant pool, which has been warmed by the noonday sun at midsummer, and thoroughly heated by the fiery rays. In this monastery I saw many holy men, one of whom is a worker of wonders, and one who holds direct converse with God. The name of this ancient is Luke. It was with some danger that I climbed into and out of this monastery, both because of the precipitous nature of the place, and the overpowering heat of the sun.

* *Περί τὸ βάθος τῆς ἐρήμου τοῦ Ιορδάνου.*

† *Khurbet Mird.*

‡ *Deir el-Kelt.* See 'Abbot Daniel,' xxvii.

XX. After this comes a long, narrow, and very rough road, leading to the back of the wilderness, before you come to which you see in the midst of it two mountains, between which the road to Jericho passes : on this road there is no stone pavement, but, nevertheless, the outline of it can be faintly traced ; but, at the present day, all the neighbouring country abounds with springs of water for the use of the monasteries which have been founded in the wilderness, for the land, having been divided and parcelled out among these holy monasteries, has become well wooded and full of vines ; so that the monks have built towers upon their fields, and reap rich harvests from them. The appearance of the whole desert, and Jordan, and the Dead Sea of Sodom, according to my conjecture, is much like that of Achris,* with only this difference, that water flows out of the Lake at Achris and waters many of the surrounding valleys, which are called *strougas* by the inhabitants, while here the Jordan flows into the lake. Moreover, the width of the wilderness is many times as great as that of the plain of Achris.

XXI. On the right-hand side of the double mountain of which I have spoken lies the side of the Dead Sea, and beyond it Segor. There, beyond this desert, the great desert of Ruba may be seen after one has passed between the two monasteries, I mean that of St. Euthymius and that of the Laura. On the left of the mountains and of the road may be seen the hill whereon the Saviour, after his forty days' fast, underwent the two temptations by the Tempter, who retired conquered and covered with shame ; and opposite to this hill, at a distance, I should say, of six miles, there is a hill with a church upon it, whereon the Archangel Michael conferred with Joshua, the son of Nun.

* Achris, in Illyria, or according to 'Acta Sanctorum' in Macedonia.

XXII. On the banks of the Jordan are built three monasteries, namely, that of the Forerunner, of Chrysostom . . . the monastery of the Forerunner having been levelled with the ground by an earthquake, now by the munificent hand of our Emperor, Manuel Comnenus Porphyrogenitus, crowned by God,* has been entirely rebuilt, the prior being entrusted with the superintendence of the restoration. At a distance of about two bowshots from hence flows Jordan, the most holy of rivers, wherein my Lord Jesus, having embraced poverty, wrought out by baptism the great mystery of my redemption; and on its bank, about a stone's-throw distant, is a square vaulted building, wherein Jordan, bending back its stream, embraced the naked body of Him who covereth the heavens with clouds, and the right hand of the Forerunner tremblingly touched His head, and the Spirit in the likeness of a dove descended upon its kindred Word, and the voice of the Father bore witness to the Redeemer's being His own Son.

XXIII. Between the monastery of the Forerunner and the Jordan is the little hill of Hermoniim,† whereon the Saviour stood and was pointed out to the crowd by the finger of John the Baptist, as Him that taketh away the sins of the world. Between the monasteries of the Forerunner and that of Calamon, the monastery of S. Gerasimus had been washed away even to its foundations by the waters of Jordan, so that no part of it remains visible except a few remains of the church, and two grottos, and a pillar for recluses, wherein is built-up a tall old Spaniard, a very pleasing and admirable person, from whose conversation we derived much benefit; for indeed a species of divine grace adorns this old man. We consider it necessary to relate to all those who take an earnest

* Θεοσεφής.

† See Psalm xlii. 6.

delight in heavenly things, by way of a treat, a miracle which was wrought a few days before our visit to him. The eddying and tortuous waters of Jordan have, as may be expected, many pieces of land adjacent to them, on which a great quantity of reeds are wont to grow. These reeds are the haunt of lions, two of which used every Saturday to come to the old man's cell, and, rubbing their heads against the column, asked for food by the expression of their eyes, which, being willingly given them, they returned rejoicing to their haunts beside the bends of the river. Their food was vegetables moistened with water, and bread made either of corn or of barley-meal. Once, when they came and demanded their usual food by the movements of their eyes, the old man had no means of satisfying the creatures, for it happened that for an interval of twenty days that holy man had received no food; he therefore said to them, 'Ye beasts, since I have had no means of refreshing the weakness of my own nature by any sort of food now for twenty days, or of supplying myself with the usual necessities, by the command of God, who is easily able to fulfil our needs, it is necessary that you should proceed to the stream of Jordan, and bring to me a small piece of wood, from which I may make little crosses, and give them for a blessing to men who have made a vow of pilgrimage; and they, according as each man is disposed, will give me in return some small coins, with which we may buy provisions both for me and for you.' So he spoke, and the beasts hearkened to him, and, as though endued with reason, proceeded to the stream of Jordan; and after a while, O miracle! they bore two logs of wood upon their necks, and, laying them down at the base of the column, ran promptly away to the marshes of Jordan. But enough of this; let us proceed to the description of the places.

XXIV. The monastery of Calamon also is built with towers and curtain-walls,* and in the midst of it stands a church built with cement, covered by a vault, resting upon cylindrical arches. With this is connected on the right hand another exceedingly small vaulted church, built, it is said, in the times of the Apostles, in the apse of which is a picture of the Virgin with the Saviour Christ in her arms, being in form, colour, and size like that of the *ὁδηγήτρια* in the imperial city. There is an ancient tradition that it was painted by the hand of the Apostle and Evangelist St. Luke; and what tends to corroborate this story are the frequent miracles wrought by the picture, and the thrilling perfume which proceeds from it. Next to this, about five stadia distant, is the monastery of Chrysostom; and about a bowshot from this is a hermitage, wherein a tall man lives a contemplative life. He is a Spaniard, of simple habits and modest speech, who formerly for many years practised asceticism upon a stone set up near the Sea of Attalia,† where I myself met him when I was serving in the army of the most glorious Emperor Comnenus Porphyrogenitus.

XXV. Beyond the Jordan, opposite to the place of our Lord's baptism, is much brushwood, in the midst of which, at the distance of about one stadium, is the grotto of John the Baptist, which is very small, and not capable of containing a well-built man standing upright, and opposite this, in the depth of the desert,‡ is another grotto, in which the Prophet Elias dwelt when he was carried off by the fiery chariot. Beyond these grottos, upon the banks of the Jordan, is said to be the wilderness wherein the venerable Zosimus was thought worthy to behold the angelic

* *Kopriva*, curtain. Soph. s.v. See 'Abbot Daniel' xxxiv.

† The Gulf of *Adalia*.

‡ *Καρίσον, περί τὸ βάθος τῆς ἐρήμου.*

Egyptian lady.* Beyond the hills is the wilderness leading to Sinai, and Rhaetho, and the Red Sea. Here endeth my discourse about the wilderness.

XXVI. On the right-hand side of the Holy City of Jerusalem, in the direction of the Tower of David, there is a hill covered with vines, and on the lower part thereof a monastery of Spanish monks, within the circuit of which it is said that the wood for the glorious Cross was cut. Beyond this begins the mountain region, very properly so-called, since for a distance of many stadia the hills become steeper and steeper. About fourteen stadia from the Holy City may be seen the house of Zacharias the prophet, wherein after the Annunciation the Immaculate Virgin rose and walked with speed, and embraced Elizabeth, whose child leaped within her womb for joy, as though saluting its lady by its leaping, and the Virgin pronounced that admirable prophetic song. There is a castle at this place, and a church built over a grotto; in the innermost recesses of the grotto took place the birth of the Forerunner, and at a distance of about two bowshots, on a higher part of the mountain, is the stone which split asunder and received within itself the mother of the Baptist, with her child in her arms, when she was fleeing away during Herod's massacre of the children.†

XXVII. Outside of Jerusalem, between the two roads, one of which leads to the mountain region and the other to the monastery of the Abbot and the Laura, is a mountain, and a road thereon leading from the holy Mount Sion to Bethlehem. The city of Bethlehem is about six miles distant from the Holy City. Half-way between it and the Holy City stands the monastery of the

* Compare the description of the Jordan district in 'Abbot Daniel,' xxvii.-xxxv.

† 'Abbot Daniel,' lix., lx. The home of Zacharias and the holy places mentioned were at 'Ain Kārim.

holy prophet Elias, which was built by godly men in very ancient times, but has been entirely thrown down by an earthquake. This, however, that universal benefactor, my master and Emperor, has raised from its foundations, at the prayer of a Syrian, who is the chief of the community. The tomb of Rachel forms a triangle with the monastery and Bethlehem, being formed in the shape of a vault supported by four arches. On the left-hand side of holy Bethlehem, and half-way between it and the Abbot's monastery, one sees a field, and in the midst of the field a grotto, wherein the blessed shepherds who watched by night heard the angels' hymn, as they sang 'Glory to God in the highest, and on earth peace and salvation to the world,' through the birth of my God from the Virgin Mother. The holy Bethlehem is built upon a rocky hill, wherein is the sacred grotto and the manger, and the well from which David desired to drink; and a church of great length is to be seen, built upon the top of the grotto; it is of great size, in the figure of a cross, roofed with beams of imperishable wood; but the ceiling above the altar is formed of a stone vault. This most beautiful and vast church was also built by the munificent hand of my world-saving Emperor, who has also adorned the entire church with golden mosaic-work: wherein in many places, and especially in the sacrarium itself, above the holy grotto, the pastor in charge of those in that place who follow the Latin rite has placed the beauteous portrait of the Emperor, probably meaning thereby to thank him for his magnanimity. Now the position of the grotto, of the manger, and of the well is as follows: On the left side of the sacrarium (*βῆμα*) is the opening into the holy grotto, and close by is that well of which our forefather David desired to drink both bodily and spiritually. Two men who were highest in his favour cut their way through the

enemy's camp, drew the water in the bucket, and brought it to allay his burning thirst, and he performed that celebrated action of pouring it as a libation in honour of God, the fame of which is still noised abroad. From the entrance of the grotto to the bottom is a descent of sixteen steps. Upon the northern side of it is that holy inn, wherein the Virgin was delivered of the Saviour Christ, and all creation beheld God in the flesh, and the whole world was made new, and I, mortal as I am, am made rich in the divinity of my God and Creator, who took my poverty upon Himself. One step below this may be seen the manger of the beasts, of an equal-sided quadrangular shape, which the ancients have covered with white marble, leaving a round aperture in the middle of it, through which a portion can be seen of that manger which contained the Infinite One, which is wider than the heavens, and far more extensive than the earth, and the sea, and the parts below the earth: for it easily contained Him, when an infant, whom they were not able to contain. I leap for joy as I write, and am altogether in the spirit within that holy grotto. I see the cloth which covered our Lord at His birth, the laying of the new-born babe in the manger, and I am thrilled by the thought of the Saviour's love for me, and His extreme poverty, through which He has made me worthy of the Kingdom of Heaven. Yet I think that the grotto is a palace, and that the King sat upon the Virgin's bosom as upon a throne, and I see choirs of angels encircling the grotto, and the Magi bringing gifts to the King. I am filled with all manner of delight, and rejoice to think what grace I have been thought worthy to receive. The artist has painted with a skilful hand in that grotto the mysteries which there took place. In the apse is figured the Virgin reclining upon her bed, with her left hand placed beneath her

right elbow, and leaning her cheek upon her right hand as she looks at her infant, showing her innate modesty in her smiling expression and in the colour of her cheeks ; for her colour is not changed, nor is she pale, like one who has recently borne a child, and that for the first time ; for she who was thought worthy to bear a child who was more than man must also have been spared the pains of childbirth. Beyond her are the ox and the ass, the manger and the babe, and the company of shepherds in whose ears the voice of Heaven rang so that they left their flocks, allowing their sheep to pasture unwatched upon the grass beside the spring, giving their dog charge of them, while they raised their necks heavenwards, listening eagerly to the sound of the voice, standing in various attitudes, as each thought that he could stand most easily ; their shepherds' crooks appear useless, but their eyes are fixed upon Heaven, and drawing their right hands backwards as if to hurl a dart, they eagerly strain their ears : yet they did not need to hear the voice a second time, since eyes are more trustworthy than ears ; for an angel meeting them shows them the babe lying in the manger. The beasts do not turn round to behold this sight, but stupidly betake themselves, the one to the grass, and the other to the above-mentioned spring ; but the dog, a creature that is savage with strangers, appears to be intently gazing upon the unwonted spectacle ; while the Magi, leaping from their horses, bearing their gifts in their hands, and bending their knees, present them to the Virgin with awe.

XXVIII. About two miles outside holy Bethlehem, in the Abbot's monastery, there is a grotto wherein the Magi were warned by an oracle not to return to Herod, and they returned by another way to their own country. About six miles beyond this Laura, near the desert of

Ruba, in the monastery of St. Chariton,* and at a considerable distance beyond it, is the double tomb of Abraham, which is in Hebron, and the oak of Mamre, beneath which the patriarch Abraham entertained the holy Three. This is the description (of the holy places) from Ptolemaïs through Galilee, as far as Jerusalem, the Holy City, the Jordan, and the holy wilderness. Those on the sea-coast are as follows :—

XXIX. At a distance of about six miles from Jerusalem, the Holy City, is the city of Armathem,† wherein the great prophet Samuel was born ; and at a distance of about seven miles, or rather more, beyond it, is the large city of Emmaus,‡ built upon a rising ground in the midst of a valley. Here for about four-and-twenty miles extends the country of Ramplea,§ wherein may be seen a very great church of the great and holy martyr George.|| Here also was he born, and did great works for holiness, and here, too, is his blessed tomb. The church is oblong, and in the apse, under the place of the holy table, one sees the mouth of his sepulchre, faced all round with white marble. It is worth while to tell what I heard from the priests of this church as to what took place a few years ago at the tomb of the saint. They said that the present intruded Bishop of the Latin rite ventured to open the mouth of the sepulchre, and that when the marble slab which closed it was taken away there was disclosed a large grotto, on the inner side of which was found the tomb of the saint ; when, however, he endeavoured to open this also, fire was seen to flash forth from the sepulchre, and left one of the men half burned and another burned to death.

* ‘Charison’ in the Latin translation. *Khurbet el-Khureitūn*, between the Frank Mountain and Tekoa.

† *Nebi Samwīl*.

‡ *‘Amwas*.

§ *Ramleh*.

|| The Church of St. George at Lydda, *Ludd*.

XXX. Beyond this country is Cæsarea Philippi,* a large and populous city, built on the shore of the sea. In it is a truly wonderful harbour, made by human skill, an enormous expenditure having been incurred by Herod for its construction. Here it was that Christ asked the Apostles, 'Whom do men say that I, the Son of man, am?' and Peter answered him, 'Thou art the Christ, the Son of God,' showing by his words the fervour of his love.

XXXI. Beyond this is the Mount Carmel, about which we read much both in the Old and the New Testament. It is a long ridge, beginning at the Bay of Ptolemaïs and Caïpha,† and reaching as far as the mountains of Galilee. At the end of the range which is nearest to the sea is the cave of the prophet Elias, in which that marvellous man, after having lived like the angels, was caught up into Heaven. At this place there was once a large monastery, as the ruined buildings which remain at the present day tell us ; but time, which wears out all things, and successive invasions of the enemy, have ruined it utterly. However, some time ago a monk, an ordained priest, with white hair, a native of Calabria, in consequence of a vision of the prophet, came to that place, where he dwelt in the ruins of the monastery, having built a little rampart, and a tower, and a small church, and collected together about ten brethren: and he inhabits that holy place at this day.

XXXII. Here let my description end, now that I have accomplished the circuit of the holy places. If my readers shall think this a useful work, I shall consider myself to be recompensed for my toil and amply rewarded ; if not, let

* Really Cæsarea Palæstina, now *Kaisariyeh*. 'Abbot Daniel' (lxv.) falls into the same curious error.

† *Haifa*.

this, my child, return to me who begat it, and by its babblings remind me of those holy places, so that I may be sweetly refreshed in imagination by the remembrance of them.

THE END.

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